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[Since the Kwoma kinship system is of the Omaha type, information on kin terms applied to affinal or consanguinal relatives on an actual or classificatory level of relationship will be found in categories 601 and 602.]

1: Whiting E-5 (1936-1937) 1941
OJ13 Kwoma OJ13

867 264 lings, the child learns that all the vegetables which come from a certain plot in the garden, and the produce of certain trees, [592] belong to him. He learns that he can take and eat this food without interference, except that he must contribute his share to the family soup pot when his mother asks for it, and must share with his brothers and sisters when requested, if he expects them to reciprocate. He also learns that other persons in the household are usually willing to share their food with him if he asks permission and that sometimes he may even properly help himself without asking. The circumstances which determine when one should ask for food and when one may take it without asking were too subtly shaded for me to appreciate. I can simply record that Kwoma culture contains both these customs and that children learn to distinguish between them.

A child learns that persons outside his household are much more severe with him if he takes food without asking than are [754] his own parents and siblings. Fear of sorcery makes a man [602] suspicious even of his *brother's* children, and if they take food without asking for it, he may suspect their intentions.[8] A child is therefore even more careful to respect the property rights of the other members of the hamlet than he is of those of his household mates, and, as we have seen, this avoidance receives support from the sorcery complex.

[604] The *maternal uncle* holds a unique position with respect to property rights. A child has the right to take any food that he wishes from this relative and need only announce the fact to him. In so doing, however, he incurs the responsibility of paying a considerable amount of shell money to him at the time of the age-grade ceremonies.

867 859 261 Since a Kwoma child can get food belonging to another person without being punished only if the owner gives permission, he develops varied techniques of begging. No stigma is attached to begging for food, and one may even wheedle or beg after an initial refusal. A hard-luck story which may be

[754] [602] [8] Although there is a taboo on sorcery between relatives, suspicious action from a relative arouses the fear that the taboo may be broken.

January 26, 1937.

#115 593 I asked Gwiyap if his father was a hard man. "Man! hard felo lik lik!" (That's putting it mildly!") Did his father ever beat him? "Yes." Once he had asked his father for pig's meat. His father had replied that he didn't have any. Gwiyap had cried, and his father had beaten him. Gwiyap later grabbed a spear to shoot his father, but Mar's older brother had prevented him. [604] Another time his mother had been cross with him and he had run away and stayed with his nan (mother's brother) for several days until his mother had finally come and taken him back. He often went and stayed with Mar, who was his chief playmate even though he was older.

January 28, 1937.

#115 787 Gwiyap had a dream last night that he and Mar and I were going down the hill to the market place on the way to work for the white man, followed by a group of women. When we reached the foot of the hill and got into a canoe to go out to a pinnace which was waiting, the women wanted to go too and started to get into the canoe. We said that they must stop, whereupon they wailed and broke their lime gourds. We got on the pinnace and went down the river as far as Angorem, where we got onto the Montoro, which Gwiyap thought was "big tu mas (big too much). I asked him who the women were who had followed, and he said, "O, altogeder mari" (oh, all the women). Then he mentioned particularly his sisters and mother and Mar's sisters.

February 2, 1937.

#115 584 883 Gwiyap has met Way's daughter at night and today met Sowinambi's daughter on the way to Soubundum. She called him aside and said she had heard he was leaving with me but that she would wait for his return and would marry no one else. He said all right. He told me that plenty of girls would like to marry him--"plenti felo mari i laik getup long mi " When we discussed her waiting for him and the fact that he didn't intend to

*115 (Later) He has been walking around without his "lap lap," saying it
291 is a "gud fala fashion."

April 16, 1937.

*115 Oriyap heard that Gamai, Sowinambi's daughter on whom he has designs,
584 said that if he married the Urambanj girl to whom he was betrothed she would kill her. This pleases Oriyap. He said that he was going to "break talk" (break his betrothal).

April 21, 1937.

583 Oriyap has not paid the large indemnity, nd fandar ya which is about
768 half the bride price, for his mother's death because her brothers did not
593 look out for her good. He therefore has broken the relationship between
604 her brothers.